1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

285 314 [824] can carry a water jar the same day it is finished. When the pitch has cracked and the jar leaks, she repairs it by putting hot stones in it. Then it comes together again. We use oak leaves or good clean grass to cover the opening. The oak leaves give a good taste to the water if they are used as a cover, we think.

323 *Pottery and household utensils.*—I have not been able to find a single existing example of the ceramics of these people. But women did mold pots at one time. The methods employed by his relative are reported by one informant:

My aunt used to make clay pots. She got red clay, a sticky kind, and ground it between two rocks, ground it fine. She had water at her side and kept putting her hand in to make the clay sticky. She worked the clay. She said she had to grind the clay fine or it would break.

First she made the bottom. She made a ball and pressed it down flat. Then she'd take a pinch of it and roll it out to a long piece and put her hand in the water to make it smooth. She built it up by putting these pieces on, bringing them around the way the sun goes. She rested the pot she was making right by her side on the ground. She smoothed it as she built it, sometimes with her hand dipped in water and sometimes with a flat paddle that she dipped in water. Sometimes she rested the pot she was making right in her lap, sometimes on the ground by her side. Sometimes she made big ones, sometimes little ones.

Then she broke open the little round cactus that grows in clusters [nipple cactus] and rubbed a piece of it on the outside and the inside of the pot. This is sticky. Then she put the pot out in the sun to dry. If the sun was out, it would dry enough to handle and be put in the fire in two or three hours.

Then she built a fire. She used any wood and let it burn down to ashes. Then she put the pot in and kept turning it. She would strike it to see if it was done. She turned it so it got done evenly. The pots were dark brown when they were finished, but some clays made them lighter.

Sometimes she made several at once, of different sizes. She never painted or designed them. Not many women made them. In the big group in which I lived my aunt and two others made them. These women who made pots allowed men to watch while they worked.[1] They never ground up the old pots and put the old material with the new. I saw these women make olla-shaped pots, low bowl-shaped ones, and some that were like a pitcher. My aunt never painted or designed any of them.

Another account adds some interesting details:

[462] Women were the pottery-makers. They went to a place where the animals would come to lick the salt and took clay from there. They rolled this clay with their hands into a long rope and wound this up, coiling it around and around in

[114] [1] This was denied by another informant, who said that men could not be present when women were working on the parfleche or the pot.

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the shape of a pot. When the pot was built up, they usually smoothed it, inside and out, by rubbing water over the surfaces. 323

For the baking, oak was burned to red-hot coals, a pit was dug in these coals, and the pot was placed in the pit and covered completely with coals. It was left so overnight. In the morning the pot would be brittle and would make a sound when tapped.

Over such a pot buckskin would be stretched and tied with sinews for a drum. Such pots were also used to boil things in. The pots were never decorated. When people haven't anything of importance to do, pots are decorated. Very often, however, the coil marks were left on the outside. [534] [531]

Another account indicates that some women, at least, decorated their handiwork:

Women make the pots. The pots are used for cooking and also for pottery drums. A special one is made for a drum, but its general shape is like that of the cooking pot.

This is the way a woman makes a pot. First she gets clay and sifts it until it is fine. Then she mixes it with water. She works it to the right consistency. Next she rolls some between her fingers and makes a coil. For the bottom she smooths off a flat piece of clay with a rock. She builds the pot up from this with the coils. She works on a level place on the ground. She takes a smooth stick or stone and smooths off the inside and outside as she works. She adds water to the clay when she needs it to make it softer.

Then she builds a fire. Any kind of wood is used for the fire. She places the pot in the fire and keeps turning it. When it gets red in the fire, when it is dried out, she takes it off, for it is ready then. Pots as big as two feet high and over one foot in diameter were made.

Some have designs on them. This is done with a stick when the pots are still wet [incising]. Some that I saw had three bands of wavy lines marked along their sides. [531]

Nothing is added to the clay, but to give it a shine the juice of the prickly-pear cactus leaf or that of some gummy and prickly plant is squeezed into water and applied to the pot before it is fired.

The women made pots, drums, cups, and plates of clay. Cups, too, were built up with the coil. They had these cups when I was little and before. The Chiricahua had pottery from the time when animals were people. They got it from Coyote.[14] [703]

Some women were recognized as the best pottery-makers and were expected to supply pots for others. They traded them for buckskin, meat, and other [463] [438]

[14] No Chiricahua Coyote tale was recorded that would justify this statement. However Coyote is credited with obtaining fire, bow wood, and arrow wood for the people, and, by extension, the origin of pottery may be attributed to his efforts.

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323 things. They agreed on some reasonable settlement. Some unmarried women [463] got along this way. Men did not assist in pottery-making.
[438]

According to another recital, a vegetal binder was actually mixed with the clay in some instances:

Get red or dark clay and grind it on a metate. See that no pebbles or sticks are in it. Then get a low-growing cactus plant. Split it and boil down some of it. Get the juice from it, mix it with the clay, and work it until it gets to the right consistency. Just work the bottom from a lump and then build the side out of coils. The inside is smoothed out with the hands. The outside is smoothed with the hands too but is finished with a bone. Handles are sometimes put on the sides.

[531] Pots are sometimes designed. They are not painted but are incised with the fingernail. One design is a series of circles connected by a line. Another is a band across the pot with vertical lines on it. Sometimes they put a saw-toothed design on. They also make a clay water jug with lines running around it.

When it is the right shape, they leave the pot in the sun to dry. Often this takes several days. They strike it with a stick to hear whether it makes the proper sound. Then they know it is ready to fire. They build a fire. When it has burned down some, they put logs over it. They put the pots on the logs and keep them there for about an hour and then turn them.

Different shapes are made. There is a tall cooking pot. After it is used for a while it turns black. You can boil things in it. It is never decorated at all. The shallow ones are used for drinking, and some shallow ones are made large enough for food containers or frying pans.

415 In addition to the vessels already described, the woman makes
412 dippers, spoons, and various receptacles of gourds, wood, and
824 leaves:

From Old Mexico we get gourds for carrying water. We use them as dishes too, and you can drink from them. But you can't use them for cooking. The little gourds from the United States are too small and are not strong enough for use.

The bole from the oak tree is hollowed out and used for a vessel or dipper. We use the growths from the walnut tree too, or from any tree that has them. I've seen my aunt use them many a time. For a spoon we make a hollow at the end of a stick. Broad yucca leaves are used for spoons too.

412 To grind seeds and to pulverize foods that are to be preserved, the woman uses a mano and metate:

[172] Not many women make grinding-stones. They find some which have been left by a people called "the ancient people." These were not Chiricahua, according to the story. They lived in Old Mexico in cliffs and stone houses. We also call them "those who live on top" and "[square] house people." These metates

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276 peeling cornhusks. They carry these in a bundle too. Even cornhusks were hard to get in those days.

To illustrate the value and scarcity of tobacco before reservation days, the following story was given with this introduction: "Someone told this at the store, and I heard one of the young fellows say, 'Oh, that's nothing but a lie!' But I can believe it, for I know how scarce tobacco was in those days."

[435] Tobacco was very, very valuable in the old days. Just enough to make one cigarette was worth a horse, and horses were very, very valuable, too, then. Two old men were camped near each other. One had some tobacco and the other had none. The man who had no tobacco came over to the place where his friend was smoking. He sat there watching him smoke and hoping he would offer him some, but he did not. Then he hoped he would get the butt out of it, but he knew that this fellow smoked his cigarettes right down to the end. He was getting more and more eager for some, yet he hated to ask right out.

Finally, the one who was smoking said, "Well, it is late. I guess I'll go to sleep after this smoke." The man who had no tobacco could not hold himself in any more. He said, "Friend, give me just one puff of that cigarette before you finish it and I'll take it back to my camp, holding my breath, and I'll inhale it when I get over there in bed." And he did that. He held that smoke in his mouth until he got over in his camp and then he inhaled it, making noises showing his relief.

Tobacco is smoked in a small tubular clay pipe as well as in cigarettes. Men usually make these pipes, though women occasionally make them too. They are four or five inches long and cone shaped, tapering from the front to the end which is held in the mouth. To make these pipes, a thin coat of clay of the right consistency is spread over a wooden mold and is allowed to become partially dry before removal. Smoking completes the drying process. When the pipe is freshly filled with tobacco, it must be tilted upward to prevent the burning embers from falling out, but after it has been smoked for some time this is unnecessary. These pipes are never designed. Evidently they were never very common or numerous. "Some make pipes out of clay. But very few do this. These Chiricahua Indians never bother much about pipes. If they get hold of a cigarette, they smoke it, but they don't have many pipes."

[323]

A tubular pipe drawn by a Southern Chiricahua informant has a short projection or handle on the underside near the stem end.

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

MATERIAL CULTURE

It will be understood that a people who lived by hunting and gathering, whose contacts with nature were so close and exacting, and whose food quest demanded much movement, could not develop a very elaborate material culture. The characteristic dwelling of these Apache tribes was a dome-shaped structure covered with grass thatching, hides, or bark. Household utensils included a pitch-covered woven water jar, coiled basket trays, and large burden baskets of twine work. There were dippers and spoons of split gourds, and ladles of split mountain-sheep horn. Metates and manos were found in the surrounding country and brought to camp, or crude ones were fashioned by the Apache themselves. For household purposes the Apache made rock pounders and stone axes hafted to wooden handles. Occasionally an Apache woman made a few clay pots, but because of the breakage of this ware that attended the roving life, it was found to be an unprofitable procedure. On the march these people carried water containers made from the stomachs or intestines of animals.

There was a distaff-type twisting tool which wound together buffalo or horse hair into rope. Ropes of twisted rawhide were also widely used. Long strips of yucca and mescal leaves were used for binding material. Sinew from the loin and leg of the larger game animals was shredded for thread. Women had a special rawhide rope for wood-carrying and some had a special conveyor of wood and rawhide for this purpose.

The lower leg bone of the deer was ground down to make a drill. Later the iron-tipped arrow was used as a boring tool.

In connection with the horse complex, the men made their own whips, saddles, stirrups, cinches, bridles, saddle bags, and even made rawhide bags which were tied over the hoofs to prevent or cure lameness of horses.

For purposes of grooming, combs of mountain mahogany *(Cercocarpus montanus)* and brushes of folded and pounded mescal or sotol leaves were made.